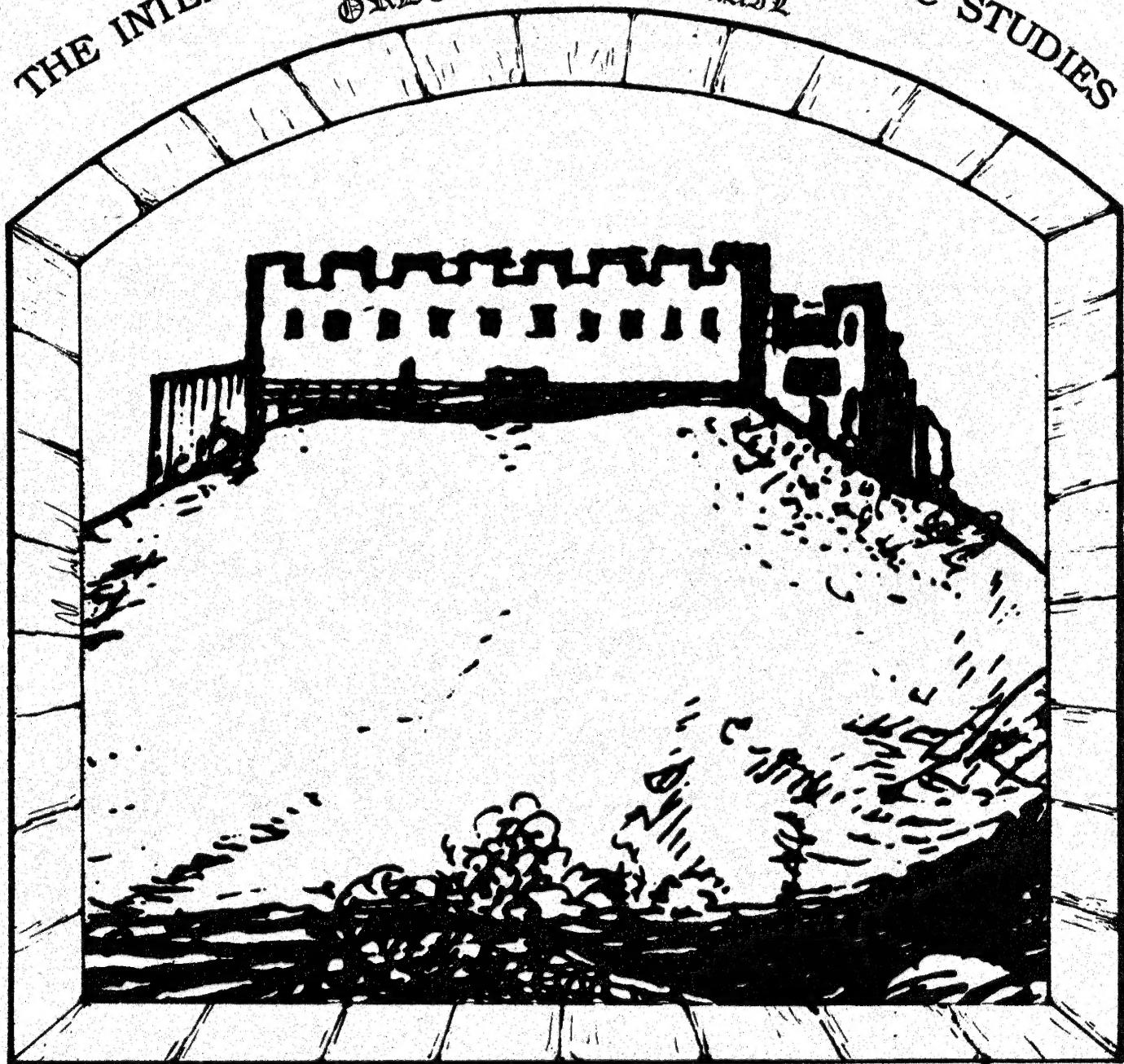


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**DEVOTED TO THE ADVANCEMENT AND MYSTICAL ENLIGHTENMENT OF MAN**



# FRATERNITAS ROSÆ CRUCIS

Rome London  
& New York



## "I AM"

*And God said unto Moses, I AM THAT I AM: and he said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."*  
*Exodus, iii-14.*



CORDING to the Hebrew Scriptures it was by virtue of the words just given, that Moses or Mesu, the Egyptian OSARSIPH, cousin of Menephtah and son of the Princess Royal, the sister of Rameses II, received his commission and message to the children of Israel.

Two notable features stand out with markt importance in the context. First, Moses was tending the flock and second, he was tending it on a mountain, in this case Mount Horeb. Therefore, in spite of his royal lineage we find him engaged in an occupation symbolizing humility, and furthermore pursuing that occupation on a mountain which, in itself, is one of the most significant occult symbols or allegories of personal attainment.

These two notable features form the perfect parallel to the early lives of all the Messiahs known to Man, who have visited this Earth plane prior or subsequent to the time of Moses. These two factors, individual humility, tried and proven on the spiritual Mount of Attainment have been the sign-manual and credentials of the world's greatest teachers who have brot their message and revelation to mankind.

We are not concerned particularly with Moses as an individual in this present study, however, other than as the instrument thru whom a most wonderful revelation was given to mankind; a revelation which opens up to us one of the most important avenues of knowledge in the whole domain of occult spiritual science.

The revelation is that of the identity and NAMES of two of the greatest Divine Powers ever made known to man,—for, on close examination, it will be found that there are two principal personages brot to light herein.

These two great Divinities are, THE ABSOLUTE and the Holy Spirit or JEHOVAH, highest Initiate of the Moon Period, and, at that time, the Race God of the Hebrews.

As has been so often explained in our Rosicrucian studies, the word "God" is used with great frequency thruout the Scriptures, without distinction as to the particular phase of Deity or Divinity intended. In the Jewish teachings, Israel is admonisht—"Hear O Israel, the Lord thy God is ONE God" and the God designated by that teaching was He whom we now know to have been the Moon Initiate, Jehovah, the Christian Holy Spirit.

In our text we note that God said unto Moses "I AM THAT I AM"; Then He specially orders Moses to say unto the children of Israel, "I AM hath sent me unto you."

I AM THAT I AM is one Divinity, Jehovah. I AM is a far greater Being, the ABSOLUTE. Only one Being could make the affirmation I AM in the strict sense and interpretation of its totality. Only the emanation of the ABSOLUTE could affirm—I AM THAT I AM.

"I" stands for the first person. The first person was the FIRST CAUSE, the "Great First Cause" of Herbert Spencer. It refers to the COSMIC MONAD EGO.

"AM" is the positive affirmation of egoistic existence. There is no record of the ABSOLUTE ever having spoken to man, angel or God. There is no possible reason for us to assume that the ABSOLUTE could have spoken for there can be postulated a time or condition when the ABSOLUTE was all comprehensive, before which and prior to which no Emanations had gone forth and thus there would have been no condition to which the ABSOLUTE could have made the affirmation. After the Emanations had proceeded forth, there would still be neither speech nor utterance of any sort, nor would there be need of it, for the Greater needs not to affirm its existence to the Lesser, the latter existing only by virtue of the former, and, so to speak, only in the former, as set forth by the permanent mantram of our Hermetic Section; "In Him we live, and move and have our being. (*Acts xxii, 28*)

"I AM", therefore, can refer only to the ABSOLUTE. It constitutes the only name by which we can indicate or identify our concept of the Nameless. It is the expression of the positive existence and manifestation of the Cosmic Root of all Being.

"I AM THAT I AM" in the Scriptural sense and interpretation refers to the Great Being who, thru countless incarnations and as the Highest Initiate of the three preceding World Periods was known at the time of His expression thus as the Race God of the Hebrews, but even then, this designation simply provided a means of positive expression and affirmation of His being, for according to *Exodus vi, 3*, he was not at that time even to his chosen people, known by the NAME which express his individuality and sublime and Deific personality.

In the chapter from *Exodus* we find it distinctly stated:—"And I appeared unto Abraham, unto Isaac, and unto Jacob, by the NAME of God Almighty, but by my NAME JEHOVAH (the Tetragrammaton) was I not known unto them."

This secret, sacred, and unpronounceable name of Jehovah, as is well known, was held in such special sanctity that it was never given among the ancient Hebrews, and the same custom is still followed by some of the more strictly orthodox of that race even to the present day; the name Adonai being usually substituted instead.

This particular subject has been chosen as the motif of the present instruction, however, in view of the familiarity with which it is treated at the present day, both by fraternal organizations and by the multitude of liberal thought bodies whose name is legion. To the occultist there is revealed a degree of genuine ignorance which causes in him a veritable sensation akin to fear, at the manner in which this sacred formula is juggled as a ritualistic mantram.

In one notable fraternal organization particularly, this formula, "I AM THAT I AM" is used in a manner which leaves no doubt whatever as to the ignorance of the true import attaching to it, and emphasizes the fact that the members who use it with so little knowledge or understanding thereof may be accumulating to themselves a karmik debt which it may require long time periods to efface.

Names were peculiarly sacred things amongst all peoples of antiquity. Originally they were not bestowed merely thru sentiment, euphonius nomenclature or even designations of hereditary descent, but for special purposes of an ethical nature, intended to secure to the recipient and future bearer the best that mortal life could give him. Thus among the ancients we rarely find and never among the earliest peoples of mythos, the names of the Gods assumed by mortals. That would have been a sacrilege punishable in most cases by death.

And for supposedly enlightened mortals of the present day to use this sacred formula "I AM THAT I AM" merely as perfunctory ritual, borders almost even on positive blasphemy.

The writer has questioned several who are accustomed to this ritualistic usage, enquiring what the individual concept of the inner or real meaning of the formula is. The concensus of answers received is akin to the reply once given to the question "why are we here", meaning, in mortal life and the answer was,—"we're here because we're here" and that's all there is to it. Likewise the answer received to our present question in one case was—"well, I am because I is." "You can't put any magic into it at all."

If this is all that modern humanity understands of this sacred formula, then it had better cease playing with sacred things for it is akin to playing with fire. And we must not forget that certain priests of antiquity were once slain when, with the best and most laudable intentions, they entered the sanctuary where only the High Priest was entitled to enter once a year. There are still some places left where it is advisable to walk carefully, even as Moses was warned in the context of our subject, to "put off his shoes from off his feet, for the place whereon he stood was holy ground."

Only ONE is entitled to use the term "I AM" in its isolated sense and that ONE never used it himself. It was said OF Him by another ONE who had the right to use it because he did so intelligently.

And even that Great Other ONE did not use the formula for himself alone, but gave it as "I AM THAT I AM." Now we ARE entitled to use this last formula but only intelligently and in two distinct interpretations. Let us see if we can understand the distinction.

It is largely a matter of pronunciation and intonation. All sacred formulas of antiquity were used as mantra with specialized phonetic inflections that immediately made known the intention of the speaker or intoner. To merely say "I AM THAT I AM" as a matter of ritual is blasphemy and burlesque of the most sacred thing known to humanity. To use it intelligently but unworthily is even worse. To use it intelligently *and worthily* constitutes one of the highest forms of White or Constructive Magic within the power of mortals.

When Jehovah used this formula in speaking to Moses, giving him his commission to deliver Israel he conveyed thereby His assertion and affirmation of His At-One-Ment, kinship and relation with the ABSOLUTE. In

this sense it would have been given "I, am that 'I AM'." In other words, paraphrased, Jehovah said, "I, the speaker, am a manifestation and a potential unit of the ABSOLUTE" and if the children of Israel wish to know your authority to lead them, inform them that THE ABSOLUTE hath sent you unto them.

No higher commission or credentials could be desired by the Hebrews for they well knew that any man with such a claim must stand ready to demonstrate it by the exercise of supernormal powers which would soon certify to them the genuineness of his claims, and furthermore that the day of such demonstration was immediately at hand and the court of the Pharoah would be the scene of action and scriptural history proves that such was the case.

And Moses could not hesitate for he, as an Egyptian Prince of the Blood Royal, brot up in the palace and initiated in the Temple Mysteries, "learned in all the wisdom of the Egyptians" as we are taught, knew from his initiations that Divinity was in reality UNITY and that there was but *one* God and he felt the immediate influx of the Divine or Deific afflatus which gave him the courage and assurance to go to Israel and present his Divine Commission and Credentials.

Now we must remember that Jehovah albeit His Divine Eminence and attainment of Godhood, had been, even as ourselves, once human in the previous World Periods. He was entitled to assume this responsibility simply because He had attained to the conscious knowledge of his At-One-Ment with the ABSOLUTE.

Similarly, we of today, are entitled to the same privilege, IF we have attained the Cosmic Consciousness, or enterd into the knowledge of our Divine relationship and can mentally function actively therein. Some, even of the present day have succeeded to this sublime attainment. But we must not deceive ourselves by merely accepting the theory of At-One-Ment and Cosmic Consciousness. There is a vast difference between accepting the theory, believing in it, and actually attaining and practicing it.

It is this misunderstanding of the difference between accepting the theory and practicing it, that has caused the rise and development of so many alleged "New Thought" cults at the present time. Nearly all of them, with minor differences are purveyors of the so-called gospel of affirmation. "I AM good." "I AM well." "I AM prosperous." "I AM successful", etc., etc. And while we have the few successes held up to us as examples, we are not permitted to recognize the failures from these teachings, nor are we permitted to realize how the apparently successful, in many cases are so at the expense of their less fortunate associates.

No amount of affirmation will negate a wrong. The cancer victim will not be healed by denying the existence of the growth. The root of the evil must first be removed in every case. It IS true that the constant, conscious affirmation of right thought accompanied by right action will prevent the wrong principle from germinating, or of finding room for growth even if it has germinated, but nevertheless the seed, root or growth it HAS attained will remain, struggling against all attempts of positive, constructive affirmation, until it is removed in toto.

In some schools, the disciple is taught to say "I AM" this that or something else from fifty to several hundred times a day, but the only result this will produce is the destructive result of auto or self-hypnosis.

To repeat seriously the formula, "I AM THAT I AM," is equivalent to saying, "I, the Ego or speaker, am the ABSOLUTE." And such a statement is also equivalent to the drop of water saying "I am the ocean." Now the drop of water in lake, river, or stream is fresh and the ocean is salt. The water drop is of the same *substance and nature* as the ocean, but in its isolated sense it is absurd for it to make the claim of *being* the ocean. Furthermore, when it reaches the ocean it becomes *tinctured* with the salt

of the ocean. It came originally from the ocean; it has travelled around the circumference thru vaporization, condensation, crystallization and final flow back to the ocean. And when it finally reaches the ocean and is tintured by it and incorporated IN it, so that a test will show its absolute integration and unity WITH it, then the drop can truthfully say, "I am the ocean," as also can any other drop say likewise.

The same illustration holds good in respect of humanity. Man cannot, and should not DARE to say, "I am the ABSOLUTE." He IS of the same substance and nature as the ABSOLUTE. But Man, in the mortal world is microcosmic and the ABSOLUTE is macrocosmic. Man would be absurd in his isolated state to claim that he was the ABSOLUTE. Here he presents a certain degree of Divinity incarnate. When he reaches the ABSOLUTE thru development, he will manifest Divinity discarnate and macrocosmic. He will be tintured with the attributes of the Macrocosm manifesting as Cosmic Consciousness. Man came originally FROM the ABSOLUTE. He has travelled around the circumference of the Cycle of Mortal Life, and he will return to the Center. He too, like the drop of water, has passed thru the processes of vaporization, condensation, and crystallization, and is now, thru evolution, returning to the Center and when he reaches that Center, he too, will be tintured by it and incorporated IN it, so that a test will show his abso-integration and unity WITH it, and then he CAN truthfully say, I am the ABSOLUTE in manifestation, for I and my Father are ONE.

To show the difference between the so-called "New Thought" and the understanding of the potential conditions involved, on the part of the early Rosicrucians, we give the following mantram, which was used by the Initiates who had attained Cosmic Consciousness and who therefore knew that they were entitled to use it beneficially in their work for Humanity. *I, AM THAT I AM, a Child of the ABSOLUTE. My spiritual powers are your superior and can control you for a constructive good.* This mantram was used by them whenever occasion required in their unselfish efforts to compel others to engage also upon a life of endeavor along the right lines. The NAME of Deity or the ABSOLUTE can never under any circumstances be used destructively or for selfish purposes, so there was no danger of its ever being misused. It was potent only when exerted Beneficently.

If, on the other hand, we have taught that this formula was too sacred to be trifled with, let us remember that Man is the descent of Divinity into Humanity. He is the Image of God, but, like all images, optically, he is the inverted image, showing that the same laws operate thru all the kingdoms and planes. This may be well illustrated by a diagram.

We may literally almost watch a plant grow from its seed. The modern developments of the motion picture or cinematography have actually made it possible for us to observe on the screen in the space of a very few moments, the actual growth and even the unfoldment of the bud of a plant, altho the time really occupied in the process may have been several days. But our observation shows us that altho we do not see the microscopic evolutionary processes and activities, the multiplication of the cells, the accretion of substance, the depositing of the chlorophyll, nevertheless we have seen the complete general scheme of evolution manifested and we know that the blossom is the ultimate product, the epitome of all the creative energy expanded in the preliminary gestation, germination, growth and development of the organism.

It is the same with Man. We may not be able to observe the minute processes of his age-long course of evolution, except as they come to our notice in isolated examples of the species as compared with human relics of prehistoric eras, but we can and DO observe the general plan of his descent from Divinity and that plan is the plan of the Cross, the same plan as of all manifested life, for physical expression or manifestation is the result, price or penalty of the crossification of Spirit on Matter.

Whether Jew or Gentile, Catholic or Protestant, Christian or Confucian, the Sign of the Cross is the Sign of Humanity, the plan on which Humanity is built and developt. It originates in the ABSOLUTE as express by the Triangle with upward point; it shows the plan of human life and mortality in its unfoldment. It terminates in Man, the inverted image of God, and when our evolution is ended so far as the present Day of Manifestation is concerned, the inverted Triangle expressing the Microcosm will be drawn up into the uplifted Triangle of Deity, forming the interlaced Triangle, the sacred symbol of Judaism, signifying the perfect balance and equilibrium of Matter and Spirit or God and Man reunited.

It is difficult in giving an exegesis of Natural Laws, to say which is the greatest or most important of them all, for eventually we discover that the Laws of Nature or God resolve themselves into the inevitable Unity as set forth by our Father Hermes. But we will all agree that Law in any of its phases or expressions as understood and accepted by Man, is not only for the purpose of guidance; it is also for protection. We study the laws of chemistry in order that thru our ignorance we may not combine elements which would produce disastrous results and enable us to keep separate or under control, those elements of great power, which, unrestrained, would work havoc amongst us.

So it is with the Law of the I AM. No one can use it effectively unless he uses it understandingly and worthily. With all others it will be of no avail and it is presumptuous on our part to use it unthinkingly and merely as a ritualistic phrase or mantram, for by so doing we unwittingly assume to be that which we are not. The Law of the I AM is the greatest of the Laws of Affirmation for it is the cosmic basis on which all the Laws commonly known as those of Attraction, Positivity, and even the phenomena of consciousness depend. That which does not exist as an integral part of the active manifestation of the ABSOLUTE belongs to the realm of the Repulsive, and Negative forces.

It was on this basis of the I AM that ancient kings signed as their names, those of their respective countries, a custom followed even by the present vestiges of royalty and some ecclesiastics, signifying the personification of the State in the person of its ruler and meaning the affirmation that the State existed only in, by, and thru that ruler.

While this custom has happily lost its potency as fact, it is none the less interesting archaeologically as an evidence of the persistence of almost primæval customs into the present age.

The misuse of the words "I am" even in ordinary every-day life affairs is the primal cause of much of the dishonesty that exists in the world today. It is used especially in our language which is far from perfect, as the shortest form of positive declaration. Instead of saying "I will do this or that", or "I will try to do so", it is instilled into us by prevailing methods of practice, that so much more can be accomplisht by the use of the positive affirmation "I am" that we use it today without the slightest idea of its origin or the esoteric value of it.

It is perfectly true that Rosicrucianism is above all things a Gospel of positivism, or affirmation, but it is equally true that it is also above all things a Gospel of the affirmation of RIGHT things, and right things INTELLIGENTLY and LAWFULLY used.

No number of positive affirmations wrongfully used will accomplish good results. It will simply work confusion in the Craft. It is curious to observe that those who use the "I AM" affirmation unconsciously, unwittingly, or ignorantly, simply because they have been taught to do so, do not realize that by telling a lie they cannot produce or accomplish good.

If you are in pain,—don't lie; don't deceive yourself. No number of "I Ams" will free you from that pain. Simply affirming "I am well; I am free from pain" will never stop the pain. You may indeed hypnotize yourself into thinking for the moment that you are free from it, but inevitably it will recur when the hypnosis has passed. Affirming "I am well" will not of itself make you well. Such affirmations will not heal or cure pain or disease, all ethical arguments to the contrary.

The mental attitude back of the affirmation in some cases will create a condition which frequently gives Nature an opportunity to reassert herself, where no serious organic conditions are concerned, and then we have the miracles of Christian Science, New Thought, Unity Centers, etc., held up for our approbation. The cure could have been more quickly if the *cause* of the pain or disease were removed first, and then with the road clear, begin the affirmations of health honestly, intelligently and worthily. Remember, it is the duty of Rosicrucian occultists to seek *first* the invisible CAUSE of all visible effects, and this applies to pain, sickness and disease as much if not more, than to any other conditions that may intimately affect humanity, collectively or individually.

Pain, sickness and disease are all forms of personal, individual Karma. Karma is an accumulation in the ordinary sense, of guilt. Guilt calls for admission, acknowledgment and contrition, accompanied by a desire for restitution. When you are in pain, first of all be *honest* and *admit* it. Recognize and acknowledge that it is an evidence that you have transgressed Nature's Laws in some way. THEN SEEK THE INVISIBLE CAUSE of the pain. Then bring in your affirmative powers. Affirm—"I WILL remove this cause, or cease the conditions that produce and maintain it. AND DO IT; don't temporize, or expect the physician to relieve the pain and leave you free to continue in your wrong doing. AND THE MOMENT YOU HAVE BEGUN THE PROCESS OF REMOVING THE CAUSE, BEGIN to affirm: I AM NOW FREE FROM THE CAUSE OF MY TROUBLE. THO I AM WEAK I AM IMPROVING, I AM GAINING STRENGTH RAPIDLY; I CAN FEEL MYSELF GROWING STRONGER HOUR BY HOUR; I AM DRAWING TO MYSELF FROM THE VITALIZING ETHERS NEW STRENGTH, VITALITY AND POWER. Then you will be working in honesty to yourself and to Nature.

Pain, sickness and disease are, when first observed, Nature's warnings and danger signals even as the engineer of an express locomotive must note every signal on his path if he wishes to pull his train thru with safety. Realize that in using the power of curative affirmation, what you are in reality trying to accomplish is the restoration to balance and equilibrium of your vital forces, for disease is lack of balance and disturbance of equilibrium. But also remember, that, affirm as much as you may, unless you use your "I ams" intelligently and worthily you will accomplish nothing and not only that, you cannot even deceive yourself for you will be conscious of your failure all the while, and in such cases people inevitably place the blame on the school or cult that taught them.

Finally, if we are among those who, after careful consideration and thought, really and sincerely believe they are those who are entitled to use the "I AM THAT I AM" formula individually, let us remember the answering prayer of Moses to the voice he heard in the Burning Bush, the manifestation of the Great Central Flame. This answer is not given in Exodus in the chapter describing the manifestation of God to him and the granting of his Divine Commission. It is found in the 90th Psalm. In this prayer Moses sums up all evolution in the opening sentences:

Lord, thou hast been our dwelling place in all generations.  
Before the mountains were brot forth, or ever thou hadst  
formed the earth and the world. EVEN FROM EVER-  
LASTING TO EVERLASTING, THOU ART GOD.

In this answer of Moses to the Burning Bush, we have the proof that he as an Initiate, had perceived that his commission was from the ABSOLUTE, for he well knew that Jehovah having once been human even as we, tho he had ever been Divine even as we, had *not* been God *from everlasting*. Only ONE, the ABSOLUTE could hold such an ineffable and unsurpassed position in Cosmos. So he returned his answer directly to the ABSOLUTE, and as he did so, we also can do likewise if we truly feel we have the right to approach that sublime concept of the Human Mind.

Only ONE could have been our dwelling place in all generations, even He in whom we AND GOD, AND ALL THE GODS OF ALL SOLAR SYSTEMS, live, and move, and have our being . The God of our own Solar System may indeed have done the immediate work in the development of the System but it was only by virtue of His having "returned unto His Father", the ABSOLUTE and functioning therein, that He was able to act as a Creating God. And this is equally true of all the Logoi. The fact that some of these same Logoi may be even farther advanst than the God of our own Solar System is evidenst by the fact that science is now opening up to us the knowledge of Suns like Betelgeuse whose diameter is 300,000,000 miles, far exceeding the size of our Sun and some of its planets and their orbits. Antares is now known to be even larger than the great Sun just named, and suns, it must be remembered are the centers of other Solar Systems.

So far as we know, Moses was the only human being ever to be commissioned to assert his authority in the NAME of the "I AM", the only human being to be actually endowed with the lawful use of it. But because he WAS so invested, and because he WAS human, because he WAS AN INITIATE, so can all subsequent Initiates do likewise if they ARE genuinely Initiates and not mere theorizers or ritualistic muninmers. At this time when the humar mind is fast awakening to the realization of its tremendous powers and opportunities and possibilities, it seems as tho there were little left of reverence for sacred things. Even God would be placed on the dissecting table by some if such were thinkable or possible.

But in spite of the irreverence of modern humanity for that which is truly holy, every little while we observe that wise Nature in the form of some cataclysm or catastrophe overthrows all the pompous dicta of science and brings even the atheist to his knees in terror. Atlantis did not go down without purpose, nor did Vesevius destroy the center of vice and corruption, Pompeii, by mere chance or coincidence. All things in the natural world work together for a definite purpose and Man even in his pride is humbled. Let us keep this in mind as we carelessly use the affirmation "I AM" which originates with the ABSOLUTE, presumes to speak FOR the ABSOLUTE. Let us use it carefully at all times but especially so when we use it religiously or ritualistically, as a part of esoteric ceremonial. Being a spiritual fundamental, it should be used only in spiritual realization.

# FRATERNITAS ROSÆ CRUCIS

Rome London  
& New York



## THE GUARDIAN OF THE THRESHOLD



GENERATION or so ago the popular subject of the average orthodox sermon, on a bright and beautiful Sunday morning, was a graphic description of the soul inspiring and truly spiritual concept of "Hell-fire and Damnation," not omitting any of the thrilling details as to careful and accurate basting, turning and spitting, until the tensely vibrating sinners in the pews could almost feel themselves done to a beautiful golden brown of permanent color, for all eternity, under the skilfull manipulation of the master chef of His Satanic Majesty.

Those sermons were powerfully effective. The result is that actually, millions of people have been passably decent simply because they did not dare to be otherwise. Free-will was destroyed. Heaven became the fire-escape from hell. Added to this pleasing concept of an all-merciful God, in case the chief topic fell a trifle flat on already jaded ears, the ministerial pot-boilers, fearful lest anything like mental anaesthesia should allow their flock a moment's respite from this theological sword of Damocles which it was their particular business to keep constantly suspended over the heads of the suffering faithful,—would vary the main subject by occasional diversions into the realm of "Infant Damnation" and the total destruction of those not fortunate enuf to have been pre-destined or who had possibly passed into the higher life unbaptized.

With great and holy unction the eminent divines of that day (and some laggards in evolution still with us), would dwell with special fervor on the sufferings of little children who died in innocence, in spite of the words of the Master they profest to follow, when he said—"suffer them NOT—forbid them NOT—for of such is THE KINGDOM OF HEAVEN."

In orthodox Christianity no one was to be permitted to enter Heaven except by the path of pain and suffering, the degree of which was to be

carefully regulated by the self-appointed human guides of our spiritual destiny. And the perusal of a Saturday paper setting forth the vaudeville attractions offered by the average church for the following Sunday, will prove that the same type of guides, are still generously with us, for any advance of science, philosophy or research meets today with the same opposition and combat from the churches as it did of yore.

Hell-fire and Damnation was the bogey of the average Christians who dared not think for themselves and depended entirely upon the "trained minds" of their erstwhile spiritual guides for information and assurance regarding their future estate.

The foregoing observations form a necessary prelude to our principal subject, that of the *Guardian of the Threshold*, for a few moment's consideration will show how prone the human mind is to travel in circles; how difficult it is to really think out one's own problems; how natural it seems to be for humanity to depend with childlike faith and simplicity upon the advices of some teacher of the regular theological unions, or the self-appointed advisers of humanity who hold forth for silver collections in the grand ball-rooms of well appointed hotels on Sundays, with week-day services to boot.

With the approach of the Mercury half of our Earth Period, mystic science, now on a better footing of acceptance with the reading public since its adoption by fashionable society as the fad of the moment, seemed to offer a more pleasing alternative to the rather strenuous concepts which orthodox theology insisted were absolutely necessary to the soul's salvation. Somehow, after all, when one reasoned it out, it did not seem true that only the select few were to be allocated to Paradise while the many roasted. There might be, after all, some truth in the assertions of mystic science that no human being could ever possibly be "lost."

Scientifically it seemed reasonable and logical, but—above all—individually it SOUNDED COMFORTABLE.

Now it has never been the intent of spiritual leaders either union theologues or free-lance mystics, to permit their followers to get something for nothing; to look forward with joyous anticipation to something that will not entail pain and suffering in its attainment, and mystic teachers viewed with growing alarm the concept which was becoming too rapidly popular, that since no one could be lost or damned, all would be saved. Something had to be brot forward to work in mystic philosophy as the hell-fire and damnation doctrine of unionized theology. Hence the pleasantly assorted teachings regarding the "Guardian of the Threshold."

The Christian who knew no better tried to be good to escape hell.

The mystic student who knows no better tries to be good to escape the Guardian of the Threshold.

And there you are. You pay your money and you take your choice. At any rate you pay, and if you have a mind of your own, you make your choice. If you do not, some one else makes it for you.

In presenting this rather vivid comparison between the old and the new devices to terrify the timid and to make the spiritual path more alluringly difficult, it is to be observed that we have not denied the existence either of hell or of the equally attractive "Guardian." Both do actually exist. But now comes the peculiar and rather humorous situation that has arisen. Mystic science has always asserted that hell exists, but exists as a mental state; that we each make our own heaven or hell,

and that our escape or avoidance of hell means to preserve our mental and spiritual equilibrium. Orthodox pulpитеrs, finding that the hell-fire and damnation doctrine no longer fills pews with shivering sinners, or pays the Pastor's salary, have been gradually turning to the more reasonable concept. Not that they accept mysticism, no—not that,—they "have been spiritually led to see the higher vision or revelation," after the same guides who may now be leading them have left their predecessors and their predecessors' victims in ignorance for centuries past.

But occultism,—the common, ordinary garden variety, after asserting the existence of hell solely as a mental state, and succeeding in shaping the orthodox mind to that more reasonable concept, now brings forward the good old-fashioned orthodox devil in material form under the more truly occult name of the "Guardian of the Threshold," occult, because no one knows who this "Guardian" is, or what sort of "Threshold" he guards.

Thus do even the "advanst minds" and "liberated intellects" revert in circles to their original starting points.

We remember reading somewhere of a young man, hopelessly invalid, on whom, at the importunate requests of friends, a well known mystic teacher was finally induced to call. The great teacher clairvoyantly saw that the unfortunate young man was being terrified by HIS Guardian of the Threshold, who croucht in malignant mien in a corner of the room and who saw to it that the young man was not allowed the possession of his sober senses. The great teacher saw, to his sorrow, that nothing could be done to alleviate the terrible condition; that until the young man's karma permitted and the astrological conditions were right, the case would have to remain in *statu quo*.

The friends of the young man must have had their sorrow turned to joy, as is usually the case when turning to the reverend clergy for some assurance of the hereafter on the passing of a loved one, with just about as much help and enlightenment as one would receive on questioning a New Zealander about Iceland, regarding which, having never seen it, he would be an undoubted authority.

The existence of the Guardian of the Threshold has always been one of the cardinal points in Rosicrucian doctrine and teachings, but not as a bogey nor should it be conceived as a source of terror. The Rosicrucians teach that hell is a purely mental state and they consistently teach that the Guardian of the Threshold is also a purely mental status with no more power to wreak vengeance, terrorize or destroy, than have the phantasmas of the victim of delirium, in fact the two states are closely analogous; both being perturbed mental conditions with resultant temporary loss of mental equilibrium.

It has often been stated, as a quick, temporary explanation without going into details, that the Guardian of the Threshold is the concretion of the thought forms of an individual developt thru his mortal experience and expression, and with which he is confronted after the process of death or the discard of the physical body and the awakening into the inner worlds. This statement is perfectly true, but, as stated, it gives no details.

Unfortunately it often does give the impression that such concretion means an actual, definite unification of all the thought forms into one mass, which, owing to the fact that there is so much variety between one's thoughts, and taking a lifetime as a whole—so little unity, adherence and coherence to a definite ideal or purpose, instability of mental equilibrium, and erroneous impulsion,—takes on an incoherent, misshapen, intangibly delirious aspect, approaching the monstrous in the case of

those whose lives have been erratic, unpurposeful and vain, and further appearing even malignant in the case of those whose lives have been decidedly what are commonly called "sinful," criminal and dissipated.

By those who champion this explanation, we are told that in the case of those who have lived weak, unfruitful lives, not positively bad but lukewarmly good, the phantom takes on a grotesque appearance which cannot be identified as having any distinct features whatever.

Now, if these explanations were sufficient, by the same token we should expect that in the case of one whose life actually had been saintly, the concretion would have formed an almost celestial being, but on this phase of the question, occult scientists are strangely reticent. Furthermore, in the case of the young man previously referred to, it is passing strange that this was such an isolated case, and we marvel that in the total number of human beings we do not find a multiplicity of instances of perfectly harmless men and women being afflicted with inexplicable disorders without apparent reason, and whose aches may be similarly diagnosed by the rapidly increasing number of highly reputable and self-confessing clairvoyants.

Most cases of actual obsession are now easily open to diagnosis as such and even the slow moving medical profession takes some cognizance thereof. But in the case of the story of the young man to which we are referring, behold, the great teacher who visited him discovered the great secret of his malady, and behold still further, this great secret was the same great secret discovered in some form or other in whatsoever is commonly regarded as otherwise inexplicable, it was—sh—none other than the secret, awful, malignant, terrible, mark of the influence of the Jesuit; the same great secret revealed to us by wise discoverers in whatsoever way or to whatsoever corner we turn. The "damned Jesuit" is assumed by some childish minds to be everywhere.

Now the poor young man referred to, it was discovered thru recourse to the Memory of Nature, had been a member of this Order, the *Society of Jesus*, the very name of which causes the timid Protestant heart to lose a beat, and as a penalty for this hideous crime of membership in a notable scholastic body, plus some personal habits made much of by medical science in the days when that science knew little about them, the unfortunate lad was being threatened by a malignant elemental as his Guardian of the Threshold. But we further noted in the story, that in view of his sincerity as a member of his awful Order, he had merited the right to admission into a Mystery School in the Spiritual Worlds, where he was to be trained as a Helper of Humanity, but must first work off the conditions of his previous lives.

Wonderful indeed are the workings of the trained occult mind. The young man was to be damned for his membership in the Jesuit Order and rewarded for his integrity as a member of it. This may be good occultism but thank God it is not Rosicrucianism. When a man passes from the life mortal to the life immortal, he passes the Guardian of the Threshold who is the result of his immediate past life. After going thru the heaven worlds, expiating his faults in his purgatorial career, assimilating his ripe experience, and then planning his future earth life and coming back to incarnation, he does not bring with him the Guardian of his past life. He brings back nought but such Karma as is to be accomplished in the life to come, and that in a way by no means possible to inhibit him from progressing, otherwise he would have little chance, and opportunity for further incarnation would be useless to him.

Much misconception has arisen regarding the Guardian of the Threshold, from a custom fostered by mystic schools and teachers. Regarding

anything in their various doctrinalia which they themselves do not fully understand, it is usually given out that the neophyte "must not ask questions." Students are told in whispers that they must not enquire regarding this or that. Such and such is a secret, only to be divulged when the student is duly and truly prepared. There is, of course, a certain amount of truth in such explanations, but as a rule it is operative more to conceal the ignorance of the teacher rather than an effort to prevent pearls from being cast before swine.

The only limit to man's right to knowledge is the limit imposed by his own powers of receptivity. Man has an inalienable right to know all that he can understand, and he has also right to wrestle with all that he is seeking to understand. The writer has often been approached timidly by good people, asking in whispers if they might be permitted to ask some particular question, instantly assuring him that if it was not right for them to ask, to please excuse them for so doing. Often the spectacle is ludicrous. A good, strong, husky man or woman, with evident brain power and intellect timidly requesting permission to ask a sensible, logical, perfectly proper question. No wonder that among such, the subject of the Guardian of the Threshold has spread genuine terror. No man or woman can hope to have the courage to enter the invisible worlds before his final natural time, until he has the courage to encounter and face all the conditions by which knowledge can be gained in the mortal world.

The Guardian of the Threshold should be no bugbear whatever. Pruned and divested of all occult buncombe, the Guardian of the Threshold is simply the epitomization and incarnation of FEAR, and as such is just as much our enemy constantly while in mortal expression, as it is said to become immediately after death has ensued, or when the neophyte has succeeded in attaining liberation and becomes able to enter into the invisible worlds while yet incarnate.

"As a man thinketh in his heart, so is he." If he thinks he has no right to ask a perfectly lawful question, if he is afraid of public opinion or personal estimate, if he entertains fear in any way whatever, it will become manifest in his daily life and he IS A LIVING INCARNATION OF THAT FEAR. Roosevelt was perhaps the most prominent example in our day of one who was absolutely without personal fear in any way whatsoever, and this absence of fear made him a colossal world power, even among those who feared him. It was fear of him who feared nothing that kept so many of those who were his ardent admirers from supporting him in his later days.

Quoting from Instruction No. 10, of "*Rosicrucian Fundamentals*,"—The Terror or Guardian of the Threshold is the EPITOME OF KARMIC ACCUMULATION OF THE CONCRETED THOUGHT FORMS OF OUR INDIVIDUAL BAD KARMA, and takes the form principally developt by the major aspects of our hidden thoughts. If the thoughts have been sensual, the Guardian will be a sensual monstrosity, and similarly, according to whether our thoughts have been vicious, brutal, malicious, revengeful, envious, covetous or idolatrous.

While the Guardian is the epitome or karmic accumulation just described it should not and cannot logically be conceived as a distinct or definite entity exterior to one's self. Thoughts are things, undoubtedly. A house or a locomotive is a thought projected into visible manifestation in Matter. Man is a thought of God projected thru aeons of involutionary and crystallizing processes into Matter and visible manifestation. The Guardian of the Threshold however, is the creation only of a short life expression and is not possible of projection without, as a complete

and separate entity, altho, given sufficient time and such would undoubtedly be the case. Wise Nature however, has limited the existence of the Guardian to the life that brot it into subjective being, well knowing that were the process to be permitted, the world would, in time, be peopled with malignant monstrosities.

The Guardian of the Threshold is the epitome or karmic accumulation **WITHIN OURSELVES**. When this epitomization becomes sufficiently powerful we are actually obsest by it. We witness this truth in every day life when we hear a friend say, and feel it often ourselves—"I can't imagine what has got into me, I never used to do this or that or feel this or that way." *It is the Guardian at work*, and he is not devising new trouble for you, but simply putting into operation ideas which in general have developt in your own self. and have now, by constant accretion become sufficiently dominant to make themselves felt.

Here, we see "as thru a glass, darkly." There, we shall see face to face. Here we see only the external presentiment of each other and our own selves. On the higher planes or rather the inner planes of being, we shall see each other as our character, personality and our Guardians or karmic accumulations have made us to be. The Guardian is *within ourselves*. Therefore, when death ensues and we step out of the physical body, or, when by development we have attained the privilege of liberation and can leave the body to enter voluntarily the inner worlds, before we can pass the Threshold of *our own body* the Guardian within confronts us in the shape of the accumulated inhibitions we have developt thru our life time up to this critical and crucial moment.

Now this karmic accumulation within ourselves is really the epitomization of all the elements of FEAR by which our lives have been dominantly altho possibly unconsciously, influenst. All error, wrong or so-called "sin," can, in its ultimate analysis, be found to be the result of fear. Fear is either the actuating motive or the resultant of all our erroneous acts, and our Karmic Guardian is thus the accumulation of all the elements of Fear that have become actual component parts of our being.

The student who refers to Bulwer Lytton's "*Zanoni*" will find the Guardian therein described as a malignant monster of frightful mien, but who disappeared when she or it was defied, and the members of the highest degree of this Fraternity will also recall a personal experience illustrative of this point and truth. Absence of fear banishes fear. Here we may not see ourselves as others see us. But the time comes to every human being when he shall see himself even as he has been and is then, seen. Few of us will be able to recognize ourselves on that occasion. The Terror of the Threshold is so called, not from any actual destructive power it possesses for it has none, but from the nature of it that inspires terror in the person who for the first time encounters it not knowing that it awaited him, and being unprepared to meet it.

There is a saying originally used as a popular theme in churches, but now used as a most appropriate warning or greeting at the entrance to railroad crossings for motorists,—"prepare to meet thy God." If the inner meaning of this exclamatory warning were traced to its mental origin in the Memory of Nature, it would be found to have begun with the concept of its originator, in the personal knowledge of the Guardian of the Threshold, for the ignorant and unlettered Amos who wrote it, undoubtedly in his prophetic capacity had spiritual insight. And in the old Dispensation the newly awakening spiritual entity on being confronted with the Guardian immediately conceived it as being the type of avenging and punitive Deity formulated by his past religious beliefs.

Keep in mind that the Guardian has no objective reality, but is the personal visualization of the accumulation or accretion of one's thought forms solely on the mental plane, and has not even the relative permanency of an archetypal condition. In the best of us there is some so-called "bad." In the worst of us there is some, indeed much, *good*. And the conformation of our individual Guardian will depend entirely upon the relative preponderance of the good or bad in our lives. The Terror of the Threshold looms alarmingly to those who thru ignorance of its existence have gone on thru life unwittingly accumulating instead of discharging thru confession of wrong and attempted restitution the karmic debt to themselves, to Nature and to Humanity. We owe no debt to God for we are part of the very nature of God and our only obligation in that direction is to strive to become as wholly Godlike as is permissible and possible for incarnate humanity.

Ignorance has often been stated in these Instructions to be the worst and most unpardonable sin against one's self and against the Holy Ghost or sacred and Divine breath inherent in each homo. When one rises from ignorance and seeks to learn of that undiscovered country beyond the grave, and does so in a spirit of humility and sincere effort to avoid error and wrong and cultivates the spiritual life manfully and positively, not in effeminacy and silly sentimentality, then instead of being confronted by a malignant Guardian, such a one comes face to face with the spiritual being he has developt in the person of his Holy Guardian Angel who is equally his Guardian of the Threshold. We hear much of the one polarity in distressing, alarming form and shape, but orthodox occultism like orthodox theology has carefully omitted an equally trustworthy description of the other polarity, that of the attractive, life-giving Guardian whom each one can engender and bring to active functioning even while yet incarnate.

Many a person who has started on the Path that leads upward, and onward has found himself actuated by the same feeling of wonder, "why he performs this or that act of kindness and helpfulness to his fellow men," acts which he never thought of performing or even entertaining hitherto. Yet occultists seldom attempt to show that such actions are the results of the same Guardian of the Threshold, now transmuted into the *Angel* of the Threshold, welcoming him across the threshold of the material and physical, into the spiritual lands of progress and light.

The "Dweller on the Threshold" becomes our Guardian Devil or our Guardian Angel strictly in accordance with the extent of our efforts to live a constructive or destructive life. If all our mortal expression we have lived destructively, at the end we shall find our Guardian tearing down all that we have labored to build up by unworthy methods. If, on the other hand, we have attempted to the best that in us lies, to live constructively, we shall find to our amazement our Angel Guardian waiting to welcome us into the worthy structure we have unconsciously raised in the spiritual worlds.

If we have set our affection on things above, where moth and rust do not enter in nor thieves break through and steal, we shall find instead of a monster of malignant mien, a smiling celestial creation which may by its elemental degree of permanancy which attaches to all worthy creations, awaiting us, to whom we shall give force and vivify with our new spiritual life and energy, and develop into a permanent entity destined in time to become a true Helper of Humanity carrying on our worthy work once begun, long aeons after we shall have passed beyond earthly incarnations. The forces of destruction do not last. The forces of con-

struction are destined, once they are given birth, to last thru all eternity and become constantly more active and constructive on a greater scale, ultimately to become world builders and world powers.

Every man and woman has it in his or her power to generate such a being in the form of an Angel Guardian, who shall in time become a world builder. Every man and woman who thus KNOWS, may begin here and now to be a world builder and to become the ancestor of a long line of spiritual hierarchies, who will be proud to trace their lineage in the Memory of Nature and the Akashic Records, to him or her who, in later aeons will be known as Initiates of the Earth Period; Initiates, because having awakened to the possibilities of their destinies, they rose to the occasion and began their work promptly, even with the rough working tools they then possest.

We read with pride on the pages of history of those who climbed by personal ambition to be empire builders and fathers of their country, not forgetting to give due credit to their personal integrity in many cases. But their work was of the mundane plane and they and their descendants saw the fruition of their labors. Their work was worthy and they have had their reward and many of them have come back to the very countries they founded and enjoyed the benefits of their own labors themselves. But how much greater it is to those who KNOW, to work, not for the moment, or immediate personal fame however, laudable the immediate motive may seem, but for the future, that ultimately better worlds and better beings may make their mark of progress in the ineradicable records.

One who intended to become the Buddha, began several incarnations before the attainment of Buddhahood, for that great event. One who desires to become a world builder, a Planetary Regent or the Director of a Solar System, can begin NOW, and if he is sincere, he can carry that great ideal thru all the necessary incarnations intervening. Such an one, who studies humanity, world development, cosmic science and evolutionary process thru many incarnations can begin the actual work of creation right here and now in formulating the mental abstractions necessary thereto, and like the mortal builder he may have to discard model after model but eventually, he will succeed, and his attainment of each life will be the starting point of the next succeeding.

No true Rosicrucian who KNOWS what the Guardian of the Threshold really is, should waste a single precious moment of mortality in fear or dread of this condition but, knowing that he has the power of transmuting the dread formation into an Angel of Beauty, should strive unceasingly to develop for himself this truly celestial helper and be thereby assured of a welcome into the land so far away and yet so near at hand.

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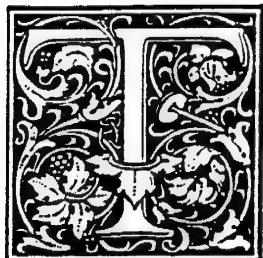
# FRATERNITAS ROSÆ CRUCIS

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No

## THE GRAND MAN



HE statement is frequently made that "Man is a microcosm of the macrocosm." It is assumed through excellent logic that, as the atom is a solar system in microcosmia, (a group of atoms or a molecule therefore constituting an exceedingly miniature universe,) so man, consisting of incalculable atoms and molecules because there is no unit by which their number could be estimated, much less calculated, becomes a *Macrocosm*.

2 Undoubtedly, man IS a *macrocosm* to worlds and kingdoms of organic life, not alone among the insects but to that far more remote region discoverable and observable only under a high-powered microscope. Yet those worlds of teeming life are populated by monsters, compared to which the wildest flights of a Lewis Carroll, the active imagination of a Baron Munchausen or the solemn descriptions of a Leeuwenhook, a Pasteur, Koch, Spallanzani and hosts of the earlier pioneers in peering into the realm of the infinitesimals in size, are absurdly simple, and those monsters are of tremendous import to the human and all other life kingdoms in potencies for good or ill.

3 According to Dr. William Sadler, an average human body comprises 26 trillion cells. His estimate may be subject to revision, for a later estimate of the number of cells in the human brain alone approximates such vast figures as to challenge Dr. Sadler's estimate. Each human Ego is ruler, therefore, over an empire that is far greater in many ways than the great empires of antiquity. And each of these cells is tenanted by the tiny but powerful hosts of the invisible microscopic kingdom. To them, therefore, man IS truly a vast *Macrocosm*.

4 That may be a basis of the inflated egoism many people manifest, but they can temper their pride a bit when they try to realize what it means when they are told that their individual existence,—yours—and mine—is the result of the combined and successive efforts and activities of (quadrillions) 2,251,799,813,685,244 grand parents in your individual line over the past 50 generations. This is 1,125,-899 times the present population of the earth. Verily the Great Book was right when one of its writers affirmed that "No man liveth unto himself alone." It is equally true that Nature's economy, of him for whom so much has been done, shall much be expected and required.

5 Some twelve years or so ago, the writer made public a statement that the average human being was worth about 85 cents on the hoof but that it would cost far more than that to resolve him into the pure chemicals in a useful state. That statement was widely plagiarized and copied. But like most investments during the past few years, man has declined in chemical value. This wondrous creature is worth today, according to statements accredited to the Massachusetts Institute of Technology, just about 73 cents. And in his evident inability to formulate good government, remove want from plenty, or, in Europe, to live peaceably with his neighbors, this creature over whom quadrillions of people have labored, seems to have deteriorated mentally as well as physically. Yet, HIS MISSION HAS INCREASED TREMENDOUSLY.

6 But not alone to the world of infinitesimal organic life is man a *Macrocosm*. In him will be found in varying amounts and potencies all the metals and minerals, together with some not yet classified by scientists. In a broad manner of speaking, the metals and minerals of our earth are the by-products of man's existence. They are, because he IS. And so dependent on them is this sovereign emperor over trillions of cells, that a fraction of a grain of Manganese is the difference between death and life; a fraction of a grain of magnesium is the difference between the grouch and the sweet-tempered individual and sometimes between sanity and insanity. Men who find it wise to destroy food while millions are starving, quibble over the politics of alcohol. Yet so essential is it that nature distills a certain amount of alcohol in every human brain, and without it, the orderly proc-

esses of intellection would be impossible or at best uncertain, with brain diseases quite certain.

7 Is Man truly a *MACrocosm*? We mentioned something about atoms and molecules. Using the Angstrom Unit of measurement, which is 1/250,000,000 of an inch, a Cleveland biophysicist estimated that there are not less than 500,000,-000,000 atoms in a single liver cell. And each cell in the human body has its own specific intelligence. It was the Psalmist who said, "We are fearfully and wonderfully made."

8 The facts recited have been given for the express purpose of indicating just how truly Man IS a *MACrocosm* to the worlds beneath him evolutionally. But if man is a Macrocosm to *them*, he is a *MICrocosm* to worlds vastly higher than himself. Centuries ago, when astrology was studied as a true science, seers observed the effects of planetary influences upon man, just as every sensible person today can observe them. We know the effect of the moon upon tides. Is it possible that such a force can affect NOTHING ELSE?

9 Scientists who devote hours of painstaking labor to the study of the influence of sun spots and the solar radiations upon weather; farmers who well know the importance of lunar and other planetary influences upon the planting of crops; physicians who are keenly aware in many instances of the influence of the moon and especially of Mars in matters of surgery and subsequent convalescence, cheerfully agree in these fundamental principles, but when it is said that these same influences determine to a large degree our actions and attitudes, they scoff and call it an old wives' fable.

10 But thankfully, the day of the scoffers is passing. It is not a mark of erudition to sneer at what one has not personally investigated, and those who investigate thoroly and sincerely tell a different story about astrology. The ancients studied REAL astrology and they used the knowledge thus gained to correlate with what they termed the *humours* of mankind. Later, the Englishman, Sibley, developed the old ideas of Ptolemy into the science of human temperaments. Thus it is not that the vast planet Jupiter suddenly decided to send a check to John Brown, nor does Saturn gratify his whims by causing Susie's bones to break under a bad aspect. Instead, the intelligent person understands that we respond chemically to the auric substance of these great bodies, and by our individual temperamental reactions, which have a chemical basis, we translate our response in terms of action and attitude, which, of course, affect our mundane life as well as our intellectual and spiritual.

11 This is not a defense of astrology. It needs none. It has stood its ground on its own inherent merits through 7000 years, despite the sneers and persecutions of pseudo-scientists and wise men of earth, and it is now coming into its own. Our observations are necessary for one reason, namely, to PROVE that man IS A *MICROCOSM* of that vastly greater world outside of and higher than his own, for he contains within himself all the elements of these sidereal bodies just as he contains within himself all the elements of the worlds infinitesimal to himself, yet which affect his health and his actions and attitude no less than do the greater ones above him. How do we know this to be true?

12 First of all, by centuries of observation and record. Second, by the fact that the spectroscopic analysis of light rays from the sidereal bodies shows them to be composed of elements identical with those that compose man. There is, therefore, a definite physical and chemical relationship.

13 Third, a spectroscopic analysis of the N-ray or human emanation will reveal marvelous changes when observed under varying planetary aspects, proving an intimate correspondence between the infinitely great and the infinitely small. Especially is this proof strengthened when the subject of such spectroscopic observations makes a conscious, determined response, either in harmony with or defensively against the sidereal influences or radiations. Then the phenomena are truly marvelous. They prove that those who fail in life are those who through persistent ignorance (the only REAL SIN), let things take their course, float with the tides of custom and opinion, and make little or no real individual effort, while those who succeed are those who resolve to (and do) determine their own careers aggressively on a carefully planned basis and then *compel* their stars instead of being compelled by them.

14 So, there WAS something of merit in the ancient and mediaeval assumption of occultists and spiritual scientists, that there was and IS, as the Bible teaches us, a celestial man and a terrestrial man, only the theologians and the philosophers began to differ as to what sort of men they could be. Each tried to fit the basic fact to his own school of thought.

15 The philosophers concluded that the sidereal bodies with their central sun constituted the body of the heavenly or celestial Man, the GRAND MAN OF THE UNIVERSE. And as our planet Earth or Terra is one of them, so we must be parts of that Grand Man, and therefore a MICrocosm of that MACrocosm. Their idea was good, only it wasn't *true*—AT THAT TIME. They had merely sensed the outer concept of a greater fact.

16 The sidereal bodies, by their orbital revolutions, are constantly changing their relative positions to each other. But once in 25,868 years they return to a given identical position. This return is of course going on continuously. But approximately 16,000,000 years ago they did occupy positions that conformed to the figure of a man. This, of itself would not be remarkable. But it is a fact that that formation and that time period, probably in the Oligocene, also marked the advent of a type of proto-human emergence, as indicated by Dr. Zuckerman, Oxford zoologist, from researches reported at the Congress of Anthropological and Ethnological sciences in August, 1934. Since that time there have been over 600 precessional returns and those who delight in the study of ethnology would do well to list the mutations of the human species and migrations of races at such intervals. It will prove a startling revelation.

17 In this way, the Hermetic teaching, that "that which is below is like unto that which is above," has a basis in fact. Co-incident with each new formation of the sidereal man has been the profound mutation of the terrestrial man. Here again we find the Great Book giving us confirmation. Man is made in the image of his creator. i.e., of the heavenly or celestial man that expresses the epitome of the creative power of the central orb, which is the physical vehicle of the Logos or God of our solar system. And again, "the earthly bears the impress of the heavenly."

18 So man assumes a position of profound importance with an increasingly important mission to which we have alluded. Man IS A TRUE MEDIUM; not in the spiritualistic sense, but in a cosmic sense. Here we behold him, assuming the form of the celestial man, imbued with all the powers and potencies of the forces that compose the celestial bodies, and at the same time also comprising in his marvelous organization all the elements of the terrestrial world below him even to those which, in both higher and lower instances, are invisible. Verily that simple command "Know thyself" by an unknown philosopher has a cosmos of meaning. It was a precept inscribed in gold letters over the portico of the Temple at Delphi. It has been ascribed to Pythagoras, Chilo, Thales, Solon Cleobulus, Bias, and Socrates. It has also been ascribed to Phemonoe, a mythical Greek poetess of the ante-Homeric period. Juvenal says that it descended from heaven. Nevertheless man still continues to study everything in the world except himself and to seek everywhere in the world for that which he desires, except *within* himself. And all the while, behold, all things are contained within him.

19 Man is a medium, a cosmic medium, through which the sidereal and celestial forces of light and life; of soul and spirit, are focussed to produce corporeal form, in color and tone. Through him the divine descends to become human. Through him the lower forms of life learn the mysteries of evolution back to the divine. Man is a medium of constant flux between forces celestial and forces terrestrial. He incarnates the Spirit of his Creator, that he may reassemble for the creation of vaster systems to come and the conquest of time and space into which he is already pioneering. His mission is to raise himself to true divinity by raising lesser intelligences to true humanity. He mediates between worlds seen and worlds unseen, between visible forms of life and invisible forms of life, between those extremes of spirit that are matter, energy and gravity at one end and divinity at the other, spanning the polar extremes.

20 So the philosophers of olden time made the same mistake that man has ever been prone to make. He sought his Grand Man of the Universe in the skies, where it could do him no practical good, while behold, his Grand Man was—HIMSELF.

21 This concept of the Grand Man was what the earliest philosophers sought to crystallize into the idea expressed by Adam Kadmon, the primordial, archetypal man, composed of the entire host of Cosmic Powers, the original creative spirits. This partial concept was preserved in the Zohar and the Kabbala, but subsequent editions, revisions and editings have distorted the original almost beyond recognition.

22 Most Bible students misread their Genesis and fail to observe that man was created *before* the animals. In chapter one, where he is led to conclude that man was the finished product, the animals referred to are not those of earth, but the Holy Animals of the Zodiac, the figures of the constellations, and the "man, male

and female," of that chapter are the celestial hosts or choirs, the grades of the angelic hierarchies. That is not the man made after God's likeness nor in His image. It was the early idea of the Adam Kadmon, the first Adam, the synthesis of the ten sephiroth. In the second chapter, we find that the second Adam was created BEFORE the animals and the word Adam applied not to a single individual but to a race. What is more, man appeared at seven different sections of our planet; hence, in the Divine Pymander of Hermes, we find reference to seven primaeva men evolved from Nature, and the Heavenly Man, i.e., the primitive Adam Kadmon. These later became the seven Kings of Edom referred to in the Kabbala.

23 Another definition of the earlier concept of Adam Kadmon was of the name as a generic term for the sexless angels who assisted in creative process by mental and spiritual powers alone. Consequently the propagators of this idea had to conceive of a primitive race of human beings, made in their image, i.e., also sexless. But how sexless humanity, that had fallen into generation, could reproduce and perpetuate its own species called for an ingenious explanation. They are therefore assumed to have destroyed themselves by reincarnating into their own progeny, who had been created by them before their fall; this time bringing into being the divided types, male and female. The explanation is ingenious, especially for the time in which it was first formulated, but the twentieth century intellect and imagination will experience some difficulty in following out the logical deduction therefrom to any satisfactory conclusion.

24 It was the Adam of the second chapter of Genesis who strengthened their etheric or ethereal bodies by solidifying clay or the so-called "dust" of the ground about them, bringing the visible, physical body into being through the normal laws of evolution. But the early philosophers brought another Adamic figure into the intellectual concepts, namely, Adam-Adami. Adam-Adami is assumed to personify the dual Adam, the paradigmatic Adam Kadmon or creator, and the terrestrial Adam or first human progenitors. The latter, due to the method of their assumed creation, had the "breath of life" according to the Syrian Kabbalists, but no soul. Man obtained or learned how to develop his soul only after, by and through his allegorical "Fall." The soul being the composite organ in a spiritual nature of emotion, intellection, and rational consciousness, it developed through the incidents that would bring into manifestation such faculties in an organism capable of expressing them. So Man "fell" but he got his soul as a reward for falling.

25 There is more truth however, in these early ideas, than would appear on first thought. Man's "Fall" was due to his immediate opposition of his newly discovered free-will to the Divine Will and opposition always means friction. It also means that, as a result of conflict, there is bound to be a divergence of some sort, an institution of two separate and distinct ways. Man was destined to become the Grand Man, but he chose the Path of Pain and Sorrow and after all it was the best way. Perhaps that, too, was a part of the Divine Plan.

26 But while he was destined to be and has become the Grand Man foreseen by the ancients, he is not nearly so grand as he is still destined to become. For if, as at present, he uses somewhat less than a third of his brain substance and still accomplishes miracles, what may we expect him to become when he shall have developed the use of his full brain power. Some there are who dream and talk and write about supermen as though they would be a different and higher race of men. They will be the *same* men, using *all* their powers instead of a third of them, and we hope that by that time the full use of such powers will also have demonstrated the uselessness and sininity of wars, and the shedding of one's brother's blood.

27 But, as a matter of fact, with all their good intentions, the early philosophers worked up so many Adams that they became hopelessly mixed up. The first was the Holy, Perfect Adam, described as the "Shadow that disappeared"; the second was the protoplasmic androgyne of the future terrestrial and sexually separated Adam. The third was the "man made of dust," the first innocent Adam. The fourth Adam was the being who became clothed with blood, bone and tissue, provided with the breath of life, a physical body and the powers of physical reproduction, and this fourth Adam is assumed by some to be the progenitor of the Human or Fourth Root Race, and the forefather or ancestor of our own Fifth Race. We prefer the more academic but straightforward exegeses of anthropology and geology.

28 In a way, Tetragrammaton, the letters IHVH arranged in human form, is not only the Sephirotic Tree, it is *also* Adam Kadmon, the united body of the heavenly man, from whose limbs emanate the Universe and everything in it. So the crude idea of Adam Kadmon does bear *some* true correspondences and analogies with the Grand Man of a later and higher order of spiritual science. Adam Kad-

mon was assumed to be a septenary or seven-fold organization. True, for the Egyptian texts mention the seven souls of the pharaohs; seven souls or principles were identified in man by the British Druids; and Rosicrucianism is based on the sevenfold structure of man. So, truth, crudely revealed, persists in a clear stream.

29 Man, now really the Grand Man, stands to the celestial and the terrestrial as do the converter and transformer in an electric circuit. His office is that of transmutation. He converts the divine cosmic powers from invisible sources to visible uses. He transforms ordinary matter into divine substance. He transmutes lower forms of life energy into higher expression. Some men have sought to transmute ordinary or base metals into silver and gold. It is possible, and it has been done in some well-authenticated laboratories, but at a prohibitive expense. But man, solely within the laboratory of his own self, transmutes daily, whether his ignorance prevents him from doing so consciously or unconsciously, as the case may be, lower metals and minerals into something far higher than metallic silver and gold; namely, the purer gold of ethical and spiritual conceptions, insights and understandings. The Devil's taunt to the youngsters in the allegorical Garden of Eden, "ye shall become as gods" is being proved true every day in the year.

30 And speaking of the Garden of Eden and its famous Trees that have played such a tremendous part in human consciousness, few who read Genesis ever seek out the last words about those famous Trees. But the Tradition connected with them shows how irremovable an idea, once established, can become by the simple process of the mouth to ear repetition.

31 As it may have some interest for those who have done some intensive work in Rosicrucian lore, it will be briefly stated. It appears that the two Trees, the Tree of Life and the Tree of the Knowledge of Good and Evil, were somewhat more than Trees. They each possessed individual consciousness, as became their importance. So, after the expulsion of the allegorical naughty Pair, the two Trees concluded that the Knowledge of Good and Evil was an essential concomitant of Life, so they joined roots and eventually became one Tree. In later ages, having grown large, and being preserved from vandalism because of the flaming swords of the Cherubim placed in their bark to keep off attacks, thus converting them into Thorns, they, or now it, became the tree under which Abraham met angels and conversed with them. Under this Tree also Enoch was given the keys of what later on became the Sacred Kabbala.

32 The united Tree played an important part as the shelter of many of the world's great ones down to the time of Christ. It furnished the wood for the Holy Ark of the Covenant in Solomon's Temple. A slab made from one of its branches was used by Christ to cross the Brook Kedron in his last hours. As an act of contempt, bystanders picked up this slab and offered it to the Roman soldiers, from which they made the Cross on which Christ was Crucified. Twigs torn from the rough sides of the slab furnished the Crown of Thorns on the head of Jesus. Later on, Joseph of Arimathea, after having successfully released the body of Jesus from the Cross, cut a stout staff from one of the lower branches of the parent Tree and used it on his travels northward to the British Isles, where, it is alleged, it was stuck into the ground, took root, blossomed and became the Holy Thorn of Glastonbury, and even put out the eye of a Puritan vandal who tried to cut it down during one of Britain's rhythmic religious frenzies. A chip from the axe put out the eye of the vandal and later caused his death.

33 So the Traditional history of the Tree of Life and the Tree of the Knowledge of Good and Evil bobs up all through history in many more instances than these principal ones. Space prohibits a full catalog, but they show, as does the analogous story of the Wandering Jew, the persistence of an idea based upon original fact, supported and re-inforced by intervals of known fact; all of them together amplifying the original truth. Naturally, Good and Evil compose what we call life. The real cross on which the Christ was crucified was the cross of mortal life. But life springs eternal, even when forced into the ground, especially a foreign soil, and it WILL find the light and enter again and continuously into manifestation.

34 Man is described in Rosicrucian philosophy as a triply threefold being, having a threefold body, a threefold spirit and a threefold soul. As the Grand Man he is true to the ternary. His position and function as the Grand Man is also threefold, physiological, psychological and psychical, the last term holding the intrinsic merits of the Greek psyche in its fullest interpretation.

35 Physiologically, Man, as composed of and master of incalculable cells, each having its own specific intelligence, divides these cells into groups called organs,

each of which becomes vested with the sum of the intelligence of that entire segregated grouping. Each organ then develops its own specific function. Each organ develops the selective power to choose from the nourishment supplied to the collective group of organs, that which it individually needs. This is but another phase of the law of natural selection which is so powerful elsewhere in the development and unfoldment of humankind. We say that man himself has made the division of cells into organs. This is most true, for man has not been left to come through evolutional process in a crazy, hap-hazard fashion, but under definite guidance, only THAT GUIDANCE HAS ALWAYS BEEN FROM WITHIN.

36 As man is the composite of innumerable cells, so each man is a cell in the structure of Adam Kadmon, wrongly called the Grand Man (which is Man himself, individually and collectively), but in reality the Archetypal Man. Collectively, the waves of human evolution and the type of life wave on other sidereal bodies of whatsoever nature they may be, constitute the organs in the greater structure of Adam Kadmon. Again, both the earthly and the heavenly bear the impress, each of the other.

37 Psychologically, Man, the Grand Man, functions in the sea of Mind Stuff which is the auric envelope of Adam Kadmon, extending far beyond the limitations of his far-flung celestial body and by virtue of which the Centrum or Logos is able to make His will felt and His mandates brought into manifestation in creative process. It is this sea of Mind Stuff that constitutes the vehicle of communication, connection and basic operative platform commonly known by spiritual scientists today as The UNIVERSAL MIND. Contrary to some opinions, Universal Mind is not our God or Logos Himself. It is the vehicle through which He contacts all His creation and carries on His process, which is far from being ended.

38 Through his ability to function with accelerating ability and capacity in this sea of Universal Mind, our Grand Man develops soul power and the vehicle of the soul. As this development of soul proceeded, Oh, so slowly at first, it might aptly be called the process whereby man literally DID pull himself up by his own bootstraps, out of the primaevial ooze, and began those rude cultures whose artifacts proclaim his age-long days in Nature's kindergarten.

39 Science has long puzzled the problem whether some *individual* man out of the higher pithecioids gradually emerged into waking intelligence and consciousness, and then communicated his own accomplishment to limited offspring, or, whether the emergence was that of a large collective group. It was the *latter*, made up of varying degrees of awakening. Most spiritual scientists are more or less familiar with the experiments made photographically of human emanation under various emotional states. Those who devote much of their time to the present-day concept of operative thought-forms can tie in their mental efforts on this basis of mental emanations, too. Well, does it not occur to students that what individuals are doing in isolated instances, the whole of our Grand Man IS and ALWAYS HAS BEEN DOING, and that is what has raised him from darkness *and* obscurity to the light of his present consciousness and the attainments made because of it?

40 Just as the French scientists were able to photograph the mental emanations under emotional states, so, if we could see all humanity collectively, we would see a remarkable phenomenon. Close to the earth plane would be seen an apparently seething ocean of semi-visible emanations, gas-like, twisting, turning, writhing, seeking to arrive at tangible form, yet obstructed by the efforts of other sections. But out of the whole, at times, a major form develops, which is the synthesis of a common desire or basic necessity on which all humanity unites, even tho unconscious of its unified action. This major form soon becomes so powerful that it enters into external manifestation, and another step upward is taken by the races; another year of progress dawns; another step toward the light has become a permanent fact instead of a hesitating venture.

41 Psychically, the Grand Man has developed that tenuous thread of divine consciousness, which has become well-worn in the eon-long search for self-consciousness. But now that his self-consciousness IS attained, perhaps to an undue degree, man is turning back to his divine consciousness and his psyche,—his permanently established soul, and is tuning up his aggressively vital physical organs and sensoria to that subtle pitch whereby they again become atone with the ineffable harmonics of the spheres; and, through a quickened intuition, the Grand Man, collective humanity, is bringing his culture, in spite of its mechanistic tendencies, to a status of relative perfection. Psychically, our Grand Man is a true harp, responding to the vibrations of those Great Ones who have passed to Liberation ages before him, and in whose footsteps he is learning day by day how better to follow on.

42 So the true Grand Man of the Universe—ourselves collectively—you and I individually and on an infinitesimal scale, stands midway between the infinitely great and the infinitely small. From a study of the chemic conditions of other sidereal bodies, astronomers believe that while there may be sentient life on Mars and Venus it is more than probable that our earth holds the requisite position orbitally between extremes of solar heat and spatial cold to produce a form of organism that can respond consciously to life with high intelligence. The highest knowledge man has thus far developed is the knowledge that he occupies the position of a creature, and that he has profound assurance of the existence of a Creator. That gives a definite goal toward which he is consciously working, for work onwards he *MUST*. He is the focal point upon which the forces and energies of life invisible to him, both beneath and above him, impinge. So, he is a true medium or rather mediation. Through him the lower steps up. Through him the higher can step down for greater manifestation and revelation as fast as man develops the capacity to receive, understand and assimilate it.

43 In man, the ancient Greek mythos of the demi-god suspended between heaven and earth finds a fundamental basis in fact. And when we realize that there are giant suns capable of holding several of our own suns, with all their attendant planetary satellites, it is not inapt to allude to our planetary neighbors as organs, and to the humanity of them (or of our own at least) as the cells of those organs, with each cell composed not only of teeming forms of life but of atomic solar systems.

44 We have become so accustomed, through the emphasis placed upon biological and anthropological studies, to assume that our human progress is being made solely by ourselves, and *from* and *of* our own initiative, that we take a more or less mechanistic view of life in spite of our carefully cherished religious and ethical ideas. Yet the truth is quite the contrary. All our great adaptation of natural forces to commercial and other convenience has always been POSSIBLE, but none of them became facts in manifestation until we arrived at the capacity to receive and USE them properly. Had they been available in our earlier ignorance they might have destroyed the species. Every great discovery made by man has been due, of course, (either through accident or careful intent), to his persistence and initiative. Beyond all these factors each discovery has also been a true revelation, a far truer revelation than many of those propounded by theologians, who, after all, have obscured God more than they have ever revealed Him.

45 So, although we sometimes fear we are taking a too mechanistic view of life and its purport, after all, our material progress has been and IS consonant with our spiritual unfoldment. That is why our species constitutes the Grand Man. That is why you and I are really grand men and women, which we are also quite prone to assume ourselves to be. But human progress has always been dependent upon our unsatisfied search for "something better," a "better way," a better hope, as the apostle termed it. How much progress would have obtained had the history of our race been one of continuous effort to evade responsibilities, to do less and less, to be content with aboriginal conditions? And we are making an even stronger attempt to get ourselves out of the aboriginism of the present than our ancestors did to get out of that of the past.

46 It is customary among the serious minded, to take some subject for daily meditation. How often does it occur to them to take, say, the thought, "I am a model of the Universe. In me all things meet. My mind is elastic. It comprehends much of the infinitely small. It responds willingly and intelligently to motivating impulses from the infinitely great. Just WHAT IS MY INDIVIDUAL PLACE IN THIS GREAT PLAN?" Such meditation might arouse in the thinker an unusual train of ideas, and such ideas could only lead to something very much worth while. Only, when we ask ourselves, "What is my individual part in this Great Plan?" let us not make the mistake made by so many, of running about asking *this* one or *that* to tell us what our part is. That must come, if it is to come at all, to us through our own inner faculties which will prompt us to seize, opportunely, the time and the place to enter into the niche life holds in store for us.

47 Great thoughts do not force themselves upon one. Great thoughts come only to those who seek them and make ready to receive them by keeping the vision broad and clear from all clinkers of prejudice, egotism, smug self-satisfaction or a quasi-dilletante attitude toward life. For such, life seldom takes the trouble to develop a message worth while. There must be persistent desire and intent to qualify to receive life's inner message of meaning. *Not* to feel that one IS always fully qualified and possessed of the right to demand of life its message that the

Grand Man is ever interpreting, but so to *live*, that the process of living is, in itself, a process of continuously qualifying. Then, when we least expect it, the individual word is given us and a world of new significance opens out before us.

48 If we could only bring ourselves to stop contemplating ourselves as a collection of biological growths, functioning in more or less unity and harmony, we might set a far more legitimate evaluation of ourselves. Substitute for the mechanistic attitude the idea that life is a spiritual adventure in mortality, remembering always that the mortal is unreal and illusory,—permanent only for so long as the sense perceptions can hold the picture it presents. That same picture is ever changing for and to others; no two of us see life in the same way or as the same thing, no matter how much we may agree. Only that which is the same to all and for all, always, can be REAL and eternal.

49 The Grand Man will go on and on, unfolding more and more, casting off obsolete structures as time calls for their elimination in favor of simpler processes and modes of being and functioning. But he will become a far grander man when his individual units become more and more aware of the true grandeur of their position and begin to call into action the divine talents with which they are invested.

50 For many millions of years our Grand Man was anything but grand. Those first millions of years, occupied in slowly awakening, were devoted to the struggle for existence when existence meant a REAL struggle against the gigantosaurs. His instinct and cunning animal faculties were sharpened to a point that made the access of waking consciousness seemingly a *sine qua non*.

51 But in due time, there came a point from which he began to forge ahead of the lower orders and began to assume his rightful place. His speed has been constantly accelerating. Today, an individual, in the same number of years, leads an infinitely longer and fuller life than his forefathers of two or three generations ago, and incredibly beyond that of his forbears among the real bears of cave-dwelling times.

52 If we are to develop a vital comprehension of our position as, individually or collectively, the Grand Man of the Universe, we must always have right up front in our consciousness the fact that there are two salient fundamentals of our higher consciousness, namely:—

1 Nature is God in external manifestation.

2 Humanity is God thinking Himself into expression.

Add to these the fact that Humanity is the highest expression of Nature and we arrive at a point in logic that should make our status quite clear. The next thing to do is to *LIVE UP TO IT*.

53 No one who has arrived at maturity and has failed to gain a concept, not unmixed with awe, of the grandeur of human life, is capable of entering upon the active *conscious* exercise of his mission as a mortal. It is easy to ask as children and later as grown up children the usual questions, "Where did I come from, How did I get here, Where am I going, etc." The best and sanest question of all would be for us to ask our inner and higher selves *WHAT AM I?* It is true that we are, each, divine emanations, flashing for a moment in time into a second of space, leaving a trail of sequential effects, and then, like meteors, snapping back into the invisible. Compared with even the best theory of eternity which mortal mind can entertain with safety, human life is less in duration than the flash of a fire-fly on a summer's evening, yet in that so brief space it is capable of making an impress that sometimes secures immortality in the hearts and minds of its fellow beings.

54 It seems a far cry, as we look up to the sparkling scintillating diamonds in the sky, to try to convince ourselves that in some not only mystic but actually chemical way we are individually and collectively a part of that vast vault. Only those, who, by their evolutionary status of unfoldment, have reached the requisite degree of understanding of at least a part of Nature's infinities, are capable of doing so in the fullest sense. But no one can even attempt to do so without experiencing at the same time a wave of wonderment. CAN THESE THINGS BE TRUE? we ask ourselves. And from somewhere, inwardly, there comes the sense of a reply in the affirmative. We do not hear a sound. We hear no voice. We FEEL the answer, and in that way we KNOW it to be a true answer.